

Christmas time, sir, and I wanted to be generous and help to make others have a good time. But there is no good time in the way of sin without an awful bad time after it. So I got into trouble again. Here I am in prison again for two years. Yes, sir, I believe what you and the good Book say, "The way of the transgressor is hard." I guess I know that as well as any one can. To spend seven years in as good as prison from the age of nine to the age of twenty-two. To only be at home two weeks altogether in that time. To go to the Arctic Sea for two years under a hard master. To sail around the Horn on a long winter voyage under another hard master. To suffer all I have suffered in the way of fear and hardship. To have your own folks too ashamed of you to keep you. Yes sir, it's hard, hard, hard. I would not take \$5,000 a year and go through what I have gone through with since I was nine years old. Oh sir, I need a friend now. I am hungry for a friend. With God's help I am going to be a good man. I hope some day to be a Christian again."

I came away from the office that day feeling that the text was to me truer than it ever had been before. I have seen Frank several times since. He seems very grateful to me to think I am willing to be his friend. He says he knows how to appreciate one, as he has been without friends for so long a time. This is a sad story. There are thousands like it, too, but I sorry to say. Yes, he is to blame, of course. But why could he not have been stopped before he got so far. Why did that good man, who understood Frank and helped him so, have to die just as he was getting Frank on his feet. And why was there not some other man that could take this young man, and be to him something at least of what the kind old farmer was. These are hard questions, and some of them are far beyond us in the infinite love and wisdom of God. Some of them ought to be answered by Christians who have the chance to lead one of these little ones of his away from danger and into the fold.

Frank taught me a lesson that day, too. I never want to complain myself, and I am sure I never want to hear any one else, complain of how hard it is to serve the Lord Jesus. If you want to see hard service, look at those who are serving Satan, and being led by him, captive at his will. The text in Proverbs stands, as does every other text in the old Book, "The way of the transgressor is hard." How true it seems and how plain it is when we see it worked out and demonstrated before our very eyes.

Fitchburg, Mass.

### Christ and India.

India looks upon Christ as an Englishman, and on Christianity as a religion of European origin. The terms "Christian" and "European" have become synonymous in this country. Although Palestine is not in Europe, the fact that Christ has been introduced into India by Europeans, at least during the past few centuries, accounts in some measure for this very general misconception. Not that the Hindu is ignorant of the fact that Christianity is an Asiatic religion, but there are other circumstances which prevent his separating it from European associations. The Bible best known to him is in the English language. The Christian literature, with which the educated Hindu is acquainted, is the production of English authors. The leading teachers and preachers of the religion of Christ are mostly European. Its churches and chapels are anything but Asiatic in appearance or architecture, while the mode of worship performed within these sanctuaries and the music which accompanies it bespeak a western style and taste. Considerations like these force themselves on the Hindu mind, which has consequently become accustomed to regard Christ as a European and His religion as a system of thought and practice interwoven with the genius and culture of European nations. The effect is obvious. The mere mention of Christ's name creates a feeling of fear and dislike. It is, however, a singular, and to some extent, unaccountable fact that while almost all other things connected with Europe, its laws and literature, its institutions and industries, its people and politics, nay even its manners and customs, provoke the admiration and engage the attention of educated Hindus, its religion alone should be treated with perfect indifference, often amounting to positive aversion. But there are other and more essential considerations which ought to bring Christ nearer to India and make his character and claims a subject of earnest inquiry and intense interest to thoughtful Hindus; considerations, the acceptance of which would divest Him of His European garb, and disassociate from his person much of that foreign element with which a western civilization has necessarily surrounded Him. Therefore, only such aspects of Christ's life and work will be presented as have a more or less direct bearing on India, its peoples and its religions.

Jesus Christ was first of all an Asiatic. Palestine and India are portions of the self-same continent, whatever may be the importance and influence of Europe in modern times, or the achievements of its classic nations in antiquity, Asia has a glory and renown of its own. It is the largest and most populous of the continents. Tradi-

tion points to Asia as the first abode of man, while history represents her as the mother of the greatest nations and religions of the world. The sacred books which hold millions under their sway, including even enlightened Europe, were all composed on Asiatic soil. It was the highlands of Asia which formulated the speech that gave birth to the most polished tongues on earth. In this Asiatic fame, the Jew and the Hindu have an equal share. To the Hindu, therefore, Christ is a brother, not a foreigner; a welcome friend, not a suspicious alien; a fellow countryman, hailing but from another portion of the same continent.

The Jew and the Hindu are also members of the great Eastern branch of the human family. The civilized world has long been divided into the East and West. It would be interesting to know the precise period at which this distinction was thought out and formulated. The distinction, however, is one that is based on complexion, costumes and manners and customs, as well as on certain traits of character. A marked difference in these has led to the well known division of nations into oriental and occidental. It is easy to distinguish an Eastern from a Western character, as an Asiatic turban from a European hat. Complexion, no doubt, plays an important part in this classification. And hence it is that while the Western nations are called the white races, those of the East are termed the colored races. Christ, of course, belonged to the latter class. And to the Hindu it must be most gratifying to contemplate that it is a member of his own race, that has raised Europe and America to their present eminence and given them a civilization which the rest of the world is to imitate. He is an Asiatic (humanly speaking) known as the "carpenter of Nazareth" who presides over the destinies of Europe and America, whilst it is his disciples who constitute their salt which preserves peace and prosperity, and gives a beneficent turn to the tide of politics in those continents. And even there it is only those parts which submit to the sway and are guided by the inspiration of the Asiatic Christ, that shine out in bold relief as the brightest spots in the Western world. It is indeed a matter of regret no less than surprise, that while Europe and America have hastened to welcome the stranger, Asia recedes before the noblest and greatest of her own children.

Christ again approaches the Hindu not only as a member of the Eastern race, but with a language and style of thought and expression quite familiar to the latter. In His voice, as it comes softening down the distance of twenty centuries, we recognize the distinctive features of oriental *guru*. Like most, if not all our greatest Asiatic teachers. He spoke but wrote nothing. His very attitude reminds us of Eastern customs. Whether on a mountain slope, or lowland plain, in a boat at sea or by the way-side well, or in a private house or synagogue He is seated while He instructs. His treatment of His disciples was characterized by a familiarity and friendship peculiar to Eastern nations. Though he truly spoke as no man spake, yet He as truly spoke like an Asiatic.

For his mode of speech, His figures and similes, His parables and discourses, His descriptions of natural phenomena, His use of proverbs, His quotations from the Sastras of His people, clearly indicate an Eastern culture and characteristics of thought. The reference to the man carrying his sheep on his shoulder, women drawing at a well or grinding at a mill, a little leaven leavening a whole lump, treasure hid in a field, washing the hands before meals, children calling to one another in the market-place, and notably the well-known parable of the prodigal son, are things with which Hindus have been familiar from their very childhood; speaking thus with an Asiatic accent and Indian idiom, Christ must be a most agreeable teacher to an Eastern people like the Hindus.

The Jew had forebodings of the immortality of the human spirit. And like him the Hindu hopes to live after death. The atonement was a favourite theme with the Jew. Similarly, expiation for sin has ever been an important element in the religious systems of India. From time immemorial, has *prayaschittam* (atonement), expressed itself in countless, various ways in this land. And as to the central doctrine of *avatars*, (incarnation), the Jew and the Hindu are quite at one. The former looked forward to the advent of the Messiah, the Saviour who should "deliver His people from their sins." The Hindu, likewise, has never ceased to be blessed with a vision of the gods on earth. We read of nine incarnations of Vishnu alone. A tenth incarnation is yet to appear "when Vishnu mounted on a white horse, with a drawn scimitar, blazing like a comet, will end this present age by destroying the world and then renovating creation by an age of purity." These, then, are a few of the principal features of resemblance between these two great Eastern religions.

But Christ commonly meets with the same treatment here as He received from the hand of His own countrymen. "He came unto His own, and His own received Him not," yet a few devout souls burst out with joy, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen my salvation." "Thou art the Christ, the Son of the living God." But the majority of the people misunderstand His mission, and say in effect: "We have Moses and the prophets."

Christ has already begun to influence the country through the various agencies\* His disciples have set agoing in the principal centres of India. He is leavening the masses, infusing new truth into the minds of the young, opening up higher and purer ideals of life, and revealing ends and aims to which the people have hitherto been perfect strangers. In a word, He is reconstructing society in India. No less true is it now than it was twenty centuries ago that "Jesus of Nazareth passeth by." In every change for good, in every earnest reform, in every struggle for a purer morality, and in every longing for individual liberty, "His holy foot-prints we can trace." We even take the liberty of asserting that it is not so much the Hindu as the Christian standard of morals that is beginning to obtain among the educated classes of India.

Within three centuries the mighty Roman empire acknowledged the supremacy of the religion it at first attempted to crush. In more recent times many a savage island has been drawn within the pale of Christendom. Japan, too, votes for Christ. Will India resist the loving appeals, appeals of the Crucified Asiatic, who has stood so long with the offer of peace and power—peace with God and power for good? The patriot cries, "India for the Indians"; but with apparently less enthusiasm the Christian preacher responds, "India for Christ," yes, if India be for Christ, she shall also be for the Indians. May the Lord hasten such a time in the prayer of every devout soul.

Sent from Chicacole, India, by A. NARASIMHAMURTI,  
Canadian Baptist Mission.

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\*One of the agencies in Ganjam and Vizagapatam is "The Canadian Baptist Telugu Mission." Though it is a "Telugu Mission," it has some Savaras as its members. The work among those Savaras is encouraging, and we here look to a time when a missionary for the Savaras may be in our midst. Will not the Foreign Mission Board send us one?

### Entering in Through the Gates.

"That they might enter in through the gates into the city. Man sinned himself out of a garden, Christ saves him into a city; and by his great work not only brings the statelier Eden back to man, and reverses the consequences of transgression, but substitutes for the garden a more developed condition, which is realized in the city. That means society, that means security, that means permanence; no longer dwelling in tents and tabernacles, lonely and undefended in the wilderness. "We have a strong city the righteous nation which keepeth the truth shall enter in."

Glorious things of thee are spoken,  
Zion, City of our God.

And every one of us, if we will, may be denizens of that city, even while we are colonists in this far-off country.

One truth both of these symbols teach us, and that is that just as actions make habits, and habits consolidate into character, so character determines destiny, and where I am will follow on what I am. Here and now we are arranged on other principles than that. But yonder it will be impossible for God to give a man heaven unless the man, by faith in Jesus Christ, and having cleansed himself through that faith in the blood of the Lamb, has lived the heavenly life while he was walking here on earth. You sometimes fancy to yourselves that God gives future blessedness in a certain arbitrary fashion. The law is irrevocable that only to a pure heart is a pure home with the pure God possible. As is often said, you would not like it if you were in heaven unless you like heavenly things here on earth. "He went unto his own place," and that is where we shall all go, the place that we have fitted ourselves for; and if we wear not the insignia of the festal robes, we shall be left in the only place that we are fit for, the outer darkness.

Brethren, let me beseech you, to recognize the foulness, and to go to "the fountain opened for sin and for uncleanness," where "sinners plunge beneath that flood, lose all their guilty stains." Then, here you will have access to the tree of life, and hereafter the old experience of the sleeping apostle will be repeated in your case in higher fashion, when the angel will touch your side, and say to you, "Gird yourself" with the wedding garment, and will lead you through one dark passage, and then "the iron gate that leadeth into the city" will open, and you will pass in to the new Jerusalem, the city of the living God—Alexander McLaren.

### Soul Prosperity.

Soul prosperity imparts sweetness to the conversation; gives direction to the conduct in all the relationships of life, improves the manners, aids in the progress of knowledge, protects against conformity to the world, sustains amid life's sorrows, guides safely in worldly prosperity, prepares for death and augments the glory of the life everlasting. We are God's children, and as such receive His blessing and favor.—Rev. O. C. Peyton.